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# THE Talisman

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*Devoted to Practical Idealism  
and the Study of Nature's Finer  
Forces.*

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League.

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# The Talisman,

A Monthly Magazine devoted to Practical Idealism.  
Conducted by Geo. H. Bratley.

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## The Powers of the Personality.

*By A. Osborne Eaves, and Geo. H. Bratley.*

### No 5. SMELL AND TASTE, AND THEIR EXTENSIONS.

The Japanesse assert that they can tell the nationality of man by the emanation which is emitted from the body of the individual, just as the Americans can scent the negroes, the nations which use animal food giving forth the most obnoxious odours. The aborigines of Australia, or black trackers, as they are called out there, have a scent as keen as a bloodhound, and are used for the same purpose, rarely getting off the scent once they find it.

Civilized man, however, has almost lost the power of a fine smell. Occasionally there are exceptions to this, as in the case mentioned by Dr. Bett, a German observer, one of his friends being able to recognise acquaintances at several paces by the odour given off by each, making no mistakes, even when blindfolded. This individual was of opinion that every family had its own peculiar odour, and each member could be distinguished by the degree of the odour emitted.

Yogis intensify their sense of smell to a considerable extent.

Of course, the ability to detect human beings like a dog would be anything but desirable, but by developing the smell it is possible to inhale rich and beautiful odours unknown to the great bulk of mankind, similar to those sensed by the Yogis referred to. For this alone keenness of scent is worth cultivating.

To become super-sensitive in regard to smell, follow the instructions previously given in reference to clairvoyance. Let the mind be entirely stilled, the breathing regular and deep, the clothing loose, so as not to restrict any part of the body or to cause any discomfort of any kind, otherwise any little irritation would take the mind off the experiment. Now concentrate and direct the gaze to the tip of the nose, and imagine with each indrawing of the breath that the smell is becoming keener. For a time no while may be detected, but after a time, if the experiment is carried out each day at the same hour, or as nearly as possible, sitting for fifteen minutes, an odour of flowers will be sensed, which will grow stronger with subsequent sittings. It is probable that the flowers will be those of an exotic nature, or strange to our own shores, and to show that the smell is not purely subjective it can be shared in by others, though it is not quite known as yet why this should be the case, unless it be that flowers are actually present in the room, brought hither by entities, as in seances, where the phenomepon is common, but in that case one would expect to see the flowers.



letter you thought of. You may not be successful at first, but repeated trials will result in success. Then try figures, never using more than two at a time. Simple figures may be drawn and conveyed to the mind of your friend. From these experiments more complex ones may be attempted, such as the sending of messages, &c.

(To be continued.)

—o—

## Curative Hypnotism.

By Geo. H. Bratley.

### LESSON 5.

It will be well to mention here that Hypnotic Sleep is not ordinary sleep. In the former the subject will only hear the voice of the operator and may be shaken from side to side without being awakened, while in ordinary sleep a noise or sudden touch will awaken. It has been mentioned that good work and results may be brought about in the waking condition, but where disease is deep rooted or where affirmations or suggestions are to have their greatest power then the sleep state is desirable. If the first sitting is not devoted to passes alone, but you wish to commence the special treatment then it is a good plan to always give what is called general treatment, and this can be done with great advantage at the commencement of all sittings, whether it is only one treatment, or daily for a week or a month. It is given by means of the long passes from the front of the patient, then pass round to the back and make them down the spine. Each pass should take from twenty to thirty seconds, or as before stated the length of time it takes to exhalate while deep breathing is being practised. Continue this general treatment for about five minutes, making half of the number of passes at front, the other half at the back. It will often be found that the subject will enter the sleep state during these passes, but whether this is so or not, after making them go on with the special treatment for the ailment you are seeking to cure.

Previous to the general treatment you should ask the patient where the pain is located, or the symptoms of his ailment.

*To Treat Headache.* Stand behind the patient and let his head rest against your body or the back of the chair. Make passes with both hands, starting at the centre of his forehead and passing around the head just above the ears. The first ten passes may be made in contact, then make passes over the top of the head to the shoulders. Remember to make the "throw off" at the end of each pass. Pay special attention to the part where the pain is, and make passes from above this point to the shoulders. Do this for five or six minutes then place the right hand on the forehead and the left at the back of patient's head, exerting a slight pressure, then exert the same pressure on the sides of the head. Step to the front of the patient and make passes down the face from forehead across





the temples to the chin, where throw off. Tell him to breathe deeply, and as he completes this you may wave a fan or anything to create a draught before his face, saying, "Open your eyes." As he does this say positively, "Your head does not ache now."

Wherever a patient passes into the sleep state, you should, before awakening him, say, "When you awake you will be completely free from pain. Your head (or what you are treating him for) will be perfectly well, you will be clear of all pain." Then awaken in the usual way.

*Neuralgia or Toothache.* Treatment similar to that for headache, paying chief attention to seat of pain, and making passes in contact along the jaw and cheek. The hot breath can be used here and should be directed into both ears.

*Ear Troubles.* Similar treatment. After the hot breath you should place the second finger into each ear, direct your magnetism through these for half a minute, then draw them straight from the ears and throw away, repeat this for at least a dozen times. Imagine to yourself that you are drawing the pain from the ears and shaking it from your hands. After the patient has taken a long breath, tell him to open his eyes, and as he does this suggest as in the first treatment.

*Rheumatism.* If for the arm, hand or wrist, the patient may be seated, but if for the legs or general rheumatism he may lie down. If seated you may be in a chair opposite him, and where treating the arm you can rest his hand on your knee, or you may stand and rest his limb on the arm of the chair. Let the passes be made from above the seat of pain, for the arm commence at the shoulder and work down to the hand, where you make the throw off. Your right hand should pass downward along the under part of his arm, and your left hand along the upper part. After making the passes, which should be made at a distance of five or six inches from the arm, you can blow the hot breath from his shoulder to hand. Treat about half an hour, including the general treatment. Then bid him take a deep breath, open his eyes, and as he does this you should suggest:—

"You are better, all the pain has gone, you are positively better."

If you are treating a patient for rheumatism in the entire system he can lie full length on a couch, or bed. Give the general treatment, front and back, then take each limb and treat in the same way as the arm. Remember to always make the throw off at the end of each pass.

*Back Ache, Lumbago, &c.* The patient may either stand, sit, or lie face down. Make the passes about six inches above the seat of pain, and pass down over it, taking them accross the hips, then throw away. After making these passes for about twelve minutes, use the hot breath on the affected parts for three or four times. Bid patient open his eyes, give suggestion,



the whole sitting taking about half an hour, including general treatment.

*Paralysis.* Give general treatment, paying particular attention to the spine. If the right arm is affected, you should work on the left arm and try to stiffen this, or put it into the cataleptic condition, and vice versâ, the same with the legs, work on the opposite, or the healthy one. Place both hands around the affected limb and knead the muscles. If it is a bad case you will find it best to have the patient undressed and covered with a sheet. Work on the spine, making passes from the top downward to the end. Then slightly slap the spine, starting at the top and along the entire length. Next treat the limbs, then use the hot breath over the base of brain, small of back, and heart. Make him take a long breath and exhale it, then tell him he can now use the limb, and assist him to do so if he fancies he cannot do it. If the legs are paralysed you must get him to stand, and after each treatment he must attempt to walk a little, extending this each day. If the arms, he may be asked to move these and try to swing them in a circle, so that day by day and little by little he will gain more confidence. Do not use force but let the movements be brought about gradually.

(To be continued.)

—o—

## Talisman Mental Tonics.

By Vio.

### No. 8. THE ART OF SUCCESS.

We have already considered some of the elements of success, and if there has been any mental growth some headway will have been attained in making the life a success. It seems about the last thing in the world that one can teach a man who has failed in life that his failure has been due to himself, and chiefly through his mental attitude towards life. Where there is uncertainty as to the issues of an action or an enterprise the man is sending out streams of thought which objectify, and surround the object or scheme even in its inception, and as it materialises, these thoughts cling to it. When brought into contact with the men and women who are concerned in the success of the scheme—and in most cases it is people rather than things with which we are concerned—these thoughts affect them in the same way, unless of a very strong individuality, and they begin to have their doubts as to the thing being carried through, or they begin to have an uneasy feeling that the mover is not a good business man, and that it would have been wiser to go in with someone else; or where such a man seeks business it is felt that it will not be conducted so satisfactorily as it might be with someone else.

Bluster, boast and "hustle" are the characteristics of one class of successful men, who persuade cleverer men than themselves to do business with them, and many a merchant has afterwards regretted that he



ever placed an order, and wondered why he should have done it. The other class of man who is successful is he who is quiet, unassuming, but who has faith that he will succeed in his undertakings, drawing people to him by love, their interest being his, their welfare being mutual, because in reality we are all dependent upon each other, all being parts of one great whole.

Mental energy is an important factor in success. It is the veritable steam, the fuel, and therefore should be conserved. There is hardly a man who does not waste more than he uses. What we call worry is the expenditure of mental energy, which not only drags upon the physical body, throwing it out of gear and paving the way for future decrepitude and decay, but also unfits the mental mechanism to store away the energy for future use which it should, so that whenever a crisis arises—which often occurs in this busy life—the man is at a loss how to act, for he cannot calmly review the situation and act with the precision necessary to ensure success. Most men live in the future instead of Now; that is to say, they send their thought ahead of where they stand; they anticipate contingencies which may never arise, look forward to difficulties which may never occur. Hence their power to deal with present things is crippled. They cannot review all the factors which are essential to success in their business, for where their thoughts are, there lies their success or failure, according to the nature of the thoughts indulged in. We shall have to live to-morrow, next week, next year, therefore why try to forestall Father Time? We shall come round to it in due time; our business is with the Here and Now, and if we concentrate our attention on the details as they arise we shall do everything as it ought to be done—perfectly.

Of course, this does not preclude the use of imagination for ten minutes or half-an-hour a day, building up the future.

In sitting for the building up of an ideal, the mind does not bubble over with energy as in the case of worry, or an anxious frame be engendered. No, it is a calm contemplation, a picturing of the conditions by which we would have ourselves surrounded. The conservation of energy holds no less in the mental world than in the physical, therefore let the future take care of itself, so far wondering what it holds in store, or what difficulties are likely to arise. Have faith in your day-dreams. Build them with care, feed them daily, don't make one plan one day and the next day alter, as it is pulling down the mental fabric you have commenced to rear.

Take up work you love, and push it for all it is worth, convinced that the prosperity looming ahead will be realised as you learn never to let go of the ideal. If you don't like your work you cannot have that interest in it which you otherwise would, and it is scarcely to be expected that it will ever develop to any extent.



If you cannot get out of the line you are in, ignore the dislike to the work, but in your ideal see yourself as doing the work you love, and opportunity will come to you by and bye. This is effected thus:—Persistent thoughts on one subject cause vibrations in the ether which become stronger as they are augmented each day. They vibrate daily more clearly and definitely, and as there are innumerable people whose minds are vibrating at the same rate these vibrations are taken up, and you will be brought into contact with them and your wishes realised. These cases are occurring daily everywhere, and are the cause of continual comment, “luck,” “chance,” “peculiar coincidence,” and like phrases being used to explain them.

Never lose sight of the fact that each human being is a centre of attraction, a magnet of which Will and Love are the two poles. Earth has produced no nobler being as yet, and man is but in a state of transition. Are his highest hopes, then, to remain for ever in embryo, or unrealised? It is an old axiom that whatever is possible for the human mind to conceive is possible, so in this question of success an ideal persistently held will materialise in time. Nature’s extravagances in producing more than she can use is extended to man did he but know it, and dare to recognise it. Let him.

Affirmation has always occupied a premier position in new thought philosophy, and it deserves to do, for without it the majority of students would not go far. By iteration and reiteration there is no room for thoughts of failure to gain admission to the brain, and the constant recognition that the Good rules the world, that our surroundings are what we make them, that we have the power of moulding our environment, we gradually build up our ideals and achieve success in the field we have elected to enter.

—o—

## Astrological Department.

*By the Editor.*

### THE SUN IN VIRGO.

Interesting to all those born between August 22nd and September 22nd, any year.

This sign makes the native of a kind, modest, and retiring disposition, usually of a cool, calm and confident bearing, and seldom awed in the presence of superiors, and it is to a feeling of natural equality that those born during this time owe their success in anything undertaken. They are much given to sociability and hospitality, make good confiding friends, especially where affection or trust is given. Are often considered cold and harsh by those under them, but this arises from their being able to get through a lot of work themselves and expecting others to do likewise. They are too fond of detail to grasp the largest views of life, too much occupied with trifles to be successful in great schemes. There is a strong love of nature, and very strong likes and dislikes. The faults are a



dissatisfied feeling, a disposition to be critical, and to be introspective. The mind is discriminating and analytical and fitted to gather much knowledge. Can blend the ideal with the practical in a marvellous manner. They possess an artistic temperament, are sensitive to every shade of emotion, and much impressed by their surroundings. These people are much affected by the weather, and are usually firm believers in the necessity of medicine, being the best customers at the drug and patent medicine stores, yet if they would only recognise it they would find new society, and plenty of bustle and activity their best medicines. They seem to have the power of keeping young, even to an old age, and can retain their freshness and youth to a remarkable degree. There is a great love of wealth, and this often inclines to selfishness and self-gratification.

Children born under this sign are generally critical, and apt to discuss the peculiarities, weaknesses or oddities of others, and should be taught to look for good, and see the beauties instead of faults and ugliness around them.

The women are fastidious about their dress, and like to lead the fashion, they are strong believers in blue blood, and often strive to hide their economies and financial inabilities.

In marriage they will find the happiest unions with those born any year between December 22nd, and January 21st, or April 21st, and May 21st.

The gems for luck are the jasper and hyacinth.

Among the distinguished people who had the Sun in Virgo at birth, are Lord Methuen, H. H. Asquith, Lord Stanhope, Count Tolstoi, Oliver Cromwell, and Dr. Samuel Johnson.

Some caution and care will be needed this month by those born any year near the 28th and 29th March, last three days of June, first three days of October, and last three days of December. An unsettled and anxious month for those born third week of March, June, September and December. Mind depressed, a dull time, and care of health needed for those born first week of February and May, 7th and 8th August, and November. Mishaps, loss and temper must be guarded against this month by those born first half of February, May, August and November. Better health, some favour and luck for those born near the 18th and 19th February, April, June, August, and December.

#### "TIPS" TO TRAVELLERS.

Commercial travellers and the general public will find the following days and times of special value for doing business with the trades mentioned. Travellers should use them for calling on firms where little or no success has hitherto been met with. Try them.

Call on brewers, fishmongers, oil merchants, and dealers in all kinds of fluids on the 5, 2-20 to 3-20 p.m.; 8, 6 p.m.; 12 and 16 2-20 to 3-20 p.m.; 19, 23, and 26, from 2-50 to 3-50 p.m.  
On ironmongers, gunsmiths, smiths, chemists, cutlers and barbers,



- on the 6, 11-20 to noon ; 9, 6 p.m. ; 13, 11-30 to noon ; 16, 10 a.m. ; 20 and 27, noon to 1 p.m.
- On stationers, printers, lawyers, publishers, teachers, architects and booksellers on the 1, 4-30 to 5-30 p.m. ; 7 and 14, 3-20 to 4-20 p.m. ; 16, 1-30 to 2-30 p.m. ; 21 and 28, 4 to 4-30 p.m.
- On clothiers, woollen merchants, provision dealers, lawyers and clergymen on the 1 and 8, 0-20 to 1-20 p.m. ; 9, 9-20 to 10-20 a.m. ; 15, 22, and 29, 0-30 to 1-30 p.m. ; 30, 10 to 11 a.m.
- On artists, musicians, drapers, jewellers, theatrical people and confectioners on the 2, 9-20 to 10-20 a.m. ; 8, 3-30 to 4-30 p.m. ; 9 and 16, 9-20 to 10-20 a.m. ; 23 and 30, 9-30 to 10-30 a.m.
- On plumbers, shoemakers, dyers, curriers, maltsters, agriculturalists, builders and landlords on the 3, 9-20 to 10-20 a.m. ; 6, 11-30 to noon ; 10, 9-20 to 10-20 a.m. ; 17 and 24, 0-30 to 1-30 p.m. ; 29, 1 to 2 p.m.
- On inventors, electricians and engineers on the 8, 11 to noon ; 12, 11 a.m. ; 14, 2 p.m. ; 21, 6 p.m. ; 26, 6 to 7 p.m.

—O—

### Seizing an Opportunity.

Some years ago a clerk in a small store in a western city, grew tired of his bicycle, and advertised it for sale. At 9 o'clock the next morning a buyer came, and the wheel was sold. At 9-30 came another enquiry, and at 10 two more. They were told they were too late.

Then the clerk got to thinking, and when two more men came to buy, he did not tell them his wheel was sold. He made some excuse for not showing it, and asked them to call the next afternoon. At lunch time he hurried to a newspaper office, and advertised to buy a second-hand bicycle. Then came two more enquirers, who were put off as had been the last two.

The next day there was a procession of sellers of wheels. With each the clerk agreed upon a price, to be paid if one day's trial proved satisfactory. And there was also a procession of buyers, to whom one by one were sold, at an advance, the wheels left for trial. Thus the clerk found himself doing a profitable little bicycle business.

Then his employer objected to the loss of his time and to having the place cluttered up with second-hand wheels. So the clerk thought some more, and at noon arranged with a boy who worked across the street at a little ice cream stand with a shed behind it, to receive and store the bicycles, and help to sell them. Meanwhile the advertising went on, and presently the clerk left his place to devote all his time to second-hand wheels.

His business grew, and from dealing in old he passed to selling new bicycles. To-day, according to *The World's Fair*, he and his partner, the ice cream boy, own a large automobile business and are already wealthy.

The moral of this story is that there are always opportunities for those who have the wit to recognise them—those who intelligently consider the facts before them. When the clerk had once sold his bicycle, it was easy for him to stop thinking. He had done what he wanted to do. But he kept on thinking.



He saw that there existed an unsupplied demand—for a man to bring together buyers and sellers of second-hand machines. He supplied that demand. He grasped the opportunity and made the most of it, and marched on to fortune.

Opportunities are always occurring. The trouble is that so many men do not consider the meaning of the facts before them. They do one thing and stop there. They never do any real thinking, and so do not recognise opportunities that strike them in the face, and go through life complaining that they “never had a chance.”—*Chicago Inter-Ocean*.

The above is a better editorial than I can write. It should be printed in every school reader in the land. It shows in a practical every-day way the valued thought.

We progress no faster as a race because we do not think. Not one person in ten has an original thought. Friends, let us make up.

Let us do some thinking. “What am I alive for?” is a good question to ask. See if you can find an answer. “Am I making a success of life?” is another question which should bob up every few days. “Am I making the best use of my time every day?” is a fine question to pin on the wall and answer honestly every day. Let us all begin now by resolving to think; if you stick to this resolution you can let all other resolutions go by the board. No man or woman who thinks can be very bad. There is a purifying, elevating power in thought that keeps us somewhere near the right road.

No success without thought, friends: nothing good without effort. It took effort to make man out of a clam, but it has been done. Let us come up higher—*E.E.C. in Suggestion*.

—o—

## The Talisman of the Wandering Jew.

All through history we find traces of a belief in the legend of the Wandering Jew, which at one time was firmly believed in by the greater part of Christendom. Even now this legend is half believed in by many, and it is a common thing to hear the expression when anyone is unsettled and cannot keep still that he is “as restless as the Wandering Jew.” The novelist Eugene Sue has done much toward keeping this character before the public, having given the name as a title to one of his books, and making the Jew the hero of the story. Other writers have introduced him from time to time, and perhaps few characters in history have been so much written and sung about. Who was this Jew, and why should he be a wanderer through all time? The answer is that he was that Jew, Cartaphilus, who smote Jesus the Christ, and urged him on when groaning under the weight of the cross. Jesus, it is said, turned His eyes upon him in anger and said:—“Tarry thou until I come.” It is thought by those who believe in this legend that this curse will



not be removed until the second coming of Jesus, that the accursed Jew has to walk this earth till that time. Age and the weight of years would seem to have little power over him and perhaps we get the best idea of his personality in the story related in the Chronicles of Cartaphilus, the Wandering Jew, published in the year 1851. It is an interview the Jew is supposed to have had with Cornelius Agrippa, the famed magician, and as Agrippa died in 1539 this interview must have been before that date.

It is said that Agrippa, who resided at Florence, was sitting at night in his chamber surrounded by all the paraphernalia of his art. His only companion was a large black dog, said by the ignorant to be the demon wherewith Agrippa wrought his marvellous deeds in the magic art. Suddenly the magician heard a low, quick rap at his door: a tall figure entered, with much courtesy in his demeanour, nobly formed, mysterious and awful in his carriage, and whose age it was difficult to judge, as both youth and age were so strangely blended as were never before seen in mortal countenance. No furrow was upon his cheek nor wrinkle on his brow: his dark eye flashed with all the brilliancy of early manhood and yet with all the intellectuality of long experienced age. But his stately figure seemed to have the weight of some years, and his hair streamed upon his shoulders in ample locks of fleecy white, blended with some of nearly jet black. His voice, though he had uttered only a sentence, was tremulous, but melodious, soul-searching, and enunciative of the sobriety of wisdom. He was dressed in oriental robes and on his shoulders was a purple ephod, upon the lappets of which were mystic words, and embroidered in gold a triangle, beneath that a single eye, the centre or pupil of which was formed of an inestimable sapphire, the lashes of thin dazzling rubies and over the upper lid of the eye was inscribed the letter Beth. His mission to Agrippa was to request a look into the famed and marvellous mirror of the magician. This request was granted, but how he saw his past life and the love of his early youth space will not admit of the telling, what we are interested in is the jewel, the large sapphire. This gem, or rather Talisman, for such we are told it was, seems to have played an important part in the history of nations. In another account of the Jew we read how he obtained this famed Talisman. It was the seventieth year after the death of him whom the Nazarenes call Messias, that the Roman Titus besieged the Holy City, and his soldiers fought their way to the temple. Cartaphilus the Jew made his way to the Holy of Holies determined to defend this against the spoilers. He was in time to soothe the dying moments of the High Priest, who had just received his death wound from a Roman dart. The Priest's last words were a command to Cartaphilus to penetrate the Holy of Holies and to snatch from the very centre of the ark, the signet of the wise Solomon—the Talisman of the



Jews. He hastened to obey, and the lid of the ark yielded to his touch, and his eyes fell upon the precious gem. He was just in time to secure this and insure its safety when the Romans and Titus himself rushed in. Amidst the tumult and bloodshed, the Jew appears to have lost himself, for when he awakened to a sense of the situation he was far away, and in a vision he is told how he is blessed with a wonderful mission, nothing less than the building up of the Jewish nation, so that it will in the good and appointed time, be gathered together from all parts and re-instated in the sovereignty of Palestine. In order to do this work he had revealed to him words of might, those words on the signet of Solomon which all Genii must obey. The account goes on to say how, possessed of these words of power, he used them for the great end for which he was ordained. How anything could be converted into a Talisman omnipotent in the accumulation of wealth for its possessor. The merest trinket under the influence of these words could be changed into a weapon of might.

In every land he has at one time or another made one of his people a mighty man, raising them from beggary to affluence. He it was who enabled Neckar to support the boundless extravagance of the Court of Louis XVI, and Marie Antoinette, which was largely the cause of the French Revolution. The power of the Talisman was withdrawn, and this enabled the Jews to spoil all the nations of Europe, for from the revolution of France sprang bloody and expensive wars, from these wars sprang royal indigence and national extremity which brought about loan jobbery and public debts, and then did the Jews banquet in the houses of princes, where once their very presence would have been deemed pollution. The first of his people to have the power of the Talisman in England was Solomon Salvador who misused his wealth, and the power was withdrawn to be given to A.G—a noted Hebrew. Those who frequented the Stock Exchange at that time would note the golden box with which the hand of G.— was perpetually occupied. It was his talisman. Not being a suitable instrument the power was withdrawn, and then came the tragic end. Cartaphilus claims to have been connected with Nathan Meyer Rothschild, with Napoleon Buonaparte, and to have brought about the downfall of the latter after learning that it was his ambition to colonise Palestine, he a Nazarene. He it was who counselled the march of the flower of the French army against Russia. Through his Talisman was it made possible to resort to wholesale bribery, for there was only one man on earth who could find the money, and this man was the instrument of Cartaphilus, but for this the history of Waterloo might have been different than it is.

Such in brief is the history of the Wandering Jew and his far-famed Talisman.





## You and I.

"The trouble with the race of to-day" wrote Helen Wilmans, "is that they are using other people's ideas to feed their own minds, and the consequence is they are starving to death. All of them—the entire race—are in a state of starvation; mental starvation first, and physical starvation as a natural sequence."

This was probably quite true a few years ago, but the awakening has begun, and one has only to glance at the advertising column of the newspaper to show that the big firms appeal more to the intellect than they used to do. They use arguments with the skill of a logician, and distinctly appeal to the reason, the increased demand of their commodities, proving that their notices are read. There are still many, it is certain who, have not yet begun to think, but are content to read the new ideas of others. This is one step in advance, but the first and the second should not be a difficult one to take.

How to Think is indeed a problem which almost defies solution with many, but this is because they are scarcely aware of its existence. Thinking has been done so long for them that it has caused no qualms as to working their own minds.

Ability to think implies no mean order of mind, and the first thing to do is to have something worth thinking about, if you cannot find this in your own mind, then by all means beg, borrow or steal it from someone else, but for goodness sake get it and work on it for it is high time that the world had more original thinkers, and it may be that if you even steal someone else's thought that this will fructify the latent germs of original thought lying in your own mind. Think, and think of what you have thought then think again.

—o—

## The Last Chance.

Readers wishing to take advantage of the offer we have made have only to the end of this month (September) before making up their minds. The offer is open only to *new annual* subscribers. For the sum of 3s. 6d. we will send the *Talisman* for one year, and a copy of the Colour Cure, or a Talisman Calendar and Aphorisms of Mental Science; or from one to six of the Eaves Home Course of Lessons on Mental Science will be sent at half rate, or the Naturopath or Fred Burry's Journal, one year for 2/6.

—o—

## Helpful Hints Letter-Box.

*To Correspondents: Communications desiring information on the occult, new thought, or health, will be answered in this column free instead of replying direct, as heretofore, as time is too limited to deal with letters in this way. Those requiring a reply by post must enclose stamped envelope and 2s. 6d. No replies relating to personal horoscopes can be answered in this column, as they would entail too much work. Name and*



*address of writer must accompany every communication, not necessarily for publication, but as a guarantee of good faith. Nom de plume or initials can be used.*

Address—LETTERBOX, "Talisman" Office, Harrogate, England.

Light (Cambridge).—The aura extends from twelve to eighteen inches round the human body with an ordinary individual, but its size cannot be fixed as it varies according to the development of the person, so that the more pure and spiritual a man is the further will the aura extend or radiate. The colour and size of the aura show the stage reached along the line of evolution.

T.W.K. (Leith).—Yes, concentration is of great importance and may be said to be the keystone of real magic. Try the exercises we have given in previous articles.

W.B. (Burslem).—Yes, bright firelight would do where there is an absence of sunlight, but unless very dull, ordinary light would be preferable, through yellow glass, of course. A ten years' case of lupus will naturally take some time to cure, but it may be hastened by concentrating the rays after passing through the glass by using a good reading glass, but be careful not to place it so that a point of light is produced, otherwise it would burn the patient. Blue lamp rays would help, but not as much as an arc lamp. Yes, blue water should help to heal the rupture. Bathing the part in water exposed to blue light will also help very much. Let us know how these cases proceed.

—o—

## Reviews.

"The Art of Thinking" by T. Sharper Knowlson, is a useful little handbook to the student of New Thought. The laws of the mind are laid down, how thought affects the mind and is affected by surroundings, how to train the mental powers and improve them, the best books to help the student to accomplish this, and many invaluable hints make the book a capital shillingsworth. Perhaps—looking at the work from our standpoint—the book is useful in the emphasising the hold which prejudice has over nearly every one, and how it may be detected with the view to remedying it, for if a man be prejudiced, he can not get to the truth in anything. The chapter on General Rules for Clear Thinking, too, merits mention. London: Frederick Warne and Co., Ltd.

*The Nautilus* for September is in our hands, which is exceptional, remembering the distance it has to travel. The question as to how far one should depend upon the advice given by astrology and other modes of divination is gone into, and those whose prognostications have not been of the brightest or most rosy will derive satisfaction from the information that "In your own mind and heart lives the one whose



guidance transcends that of all the best astrologers, etc., who ever lived." Mrs. Towne's plea for the individual unfoldment will be re-echoed by all devotees of the New Thought, but all the same astrology has its uses, just as food has to the great mass of mankind.

*Suggestion* continues its crusade against consumption by the use of fresh air, and the continued arguments it brings against present day treatment, and the attitude generally adopted should do much to gain a more commonsense view as to both cause and cure. The importance of putting mind into muscle exercises is also a prominent feature, and if growth of tissue is to result will have a very beneficial effect on its wide circle of readers.

The pith of the leading article in *Expression* this month is, if the bible were rightly followed it would show but one meaning—"the necessary relation between conscious co-operation and the principle of good, the realisation of our individual liberty. If we once understand that all things are *in* God, that the essential root of each is as a thought substituting in all-embracing mind, Divine Mind, then we shall see that all is Divine, and therefore good." The root of fear being in supposing that disorder is inherent in the nature of things, the change of attitude toward things must lead to freedom and light.

That the moral growth of the people is prevented by the legal profession, is the contention of *Medical Talk for the Home*, on the grounds that acts being punishable simply because they are forbidden, prevents the use of a man's moral perception, which are thus dwarfed and blunted. In a somewhat analagous way the mind is prevented from thinking in regard to matters of health by medical prejudices. The question is asked: "What would be thought of a man who, in teaching his children would say to them: There are laws governing your bodies. If you break these laws you will become sick; but never mind, if you get sick I have got some medicine that will cure you, and make you just the same as if you had not broken the law. What sort of obedience to the laws of nature would such a father inspire in his family? The writer certainly makes out a good case, and hygiene v. medicine should make people think a little if they value health.

*The Crank*, as might be expected, looks at questions of the day in a different light than the bulk of the public does. The old nut of non-resistance to evil is put to crack, Tolstoy's thesis being unanswerable. Back to the Land, The Fourth Dimension, Historic Cranks: Jean Jacques Rousseau, To The Seven Churches which are in England, are some of the articles. Price 3d. London: C. W. Daniel, 5, Water Lane, E.C.

Magic comes in for a fair share of attention in the August number of *Self-Culture*, the sketch being largely historical in the present issue, and is very interesting.





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## Success Circle.

### INSTRUCTIONS.

*Those of our readers who believe in Telepathy, the power of thought, &c, will be benefiting themselves and others by following these instructions. The time required is little, and the work easy, the reward will be according to the will and thought put into the matter. We do not attempt to give here an explanation as to the law of affirmation, &c., suffice it to say that the Thought Waves set up by an individual, cause certain vibrations, which by any organised and trained mind, or minds, can be made beneficial to those who take part in the creation of these vibrations, and which are, so to speak, marshalled into proper order by the trained mind. Would-be members of this Success Circle should try to work with us each day for 10 minutes at noon—12 to 12-10, and 8 to 8-10 p.m. they can take both or one of these times. Be alone if possible, sit in a comfortable position, and hold the belief of success in the mind. Picture yourself as a human magnet attracting what you desire. At the same time the affirmation sent each month should be dwelt on and mentally repeated. Have faith, and know that to your thought is added the strength of that of many others, and that these form a circle which has its members throughout the globe.*



# WHAT'S IN A NAME?

## YOUR LUCKY AMULET.

According to the daily press the belief in charm-chains and amulets is on the increase. It is said that the King favours those little charms in the shape of dogs, and has presented many of these to his friends; others cherish the black sweep as a mascot; others the Buddhist prayer-wheel. The gold horse shoe is worn by many, then there is the lucky pig, the gold ace, the spider's web and numerous other designs. Those who place their faith in these little enamelled or gold amulets should send their birth, date, and year, full Christian and Surname legibly written, with a

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